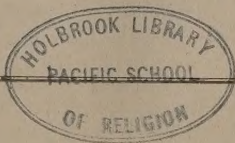


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



MAY 2, 1957



Valley Mills Friends Meeting, Indiana
Photo by Herbert Fledderjohn

A Family Devotion

When church bells ring God is calling us to say thank you to him for all that he has given us. That is why from early times men have been glad when others have invited, "Let us go to the house of the Lord." They have been glad to worship God in thanksgiving and praise.

We may believe that God is glad to have us worship him. Worship is to those who love God a source of power: He makes them strong. The promise of his blessing is the hope of all who worship God.

Can you think of ways that God has shown his love for your family? Are there not many reasons why your family should go to church to share in grateful worship?

(See Family Week, inside cover page)

Beyond the Rules

Harold V. Smuck, minister of the Valley Mills Friends Meeting near Indianapolis, Indiana, is a frequent contributor to this journal.

Our usual way of showing the virility of the Christian faith is to talk about its requirements and its standards. We can speak of regular attendance at worship, of tithing our income, of witnessing to our faith, of reading the Bible, or even of supporting integration, or taking a C. O. position, or feeding the hungry.

We doubtless talk of such standards because they are convenient yardsticks for measuring. It is far easier to know whether we went to Meeting on Sunday than to know whether we have shown mercy or have spoken the right word of love in a situation of hate.

We are always drifting toward a technical righteousness, falling into the very trap in which many Jews were caught. In our desire to be righteous we lay down so many rules of behavior that we come to think obeying a set of rules is righteousness.

We need not belittle regular worship or sacrificial giving to realize that these alone do not guarantee a Christian life.

A far higher righteousness will be ours if we go beyond rules to develop a Christian "touch" in living. Think of the home maker with an unusually attractive living room, the craftsman with a remarkable skill, the basketball player with that coveted "soft touch" that eases the ball through the hoop with an apparently effortless precision. In all these cases we see more than obedience to rules. All these people may read the books and listen to the experts and pay attention to the rules of success in their activity. But they have something extra, something beyond being technically correct in what they do. They have a "touch," or a knack.

How would a Christian "touch" work? Take petty gambling for an example. There is a world of difference between the real gambler and the fellow at the office who likes to risk a quarter on who will win the National League pennant. There is a world of difference between betting on the horses to win and "matching" a couple of friends to see who buys the cokes. But how do you draw a clear line between these worlds? And how do you ex-

plain the evils of gambling to the children who watch you match for cokes?

There is nothing illegal in this petty gambling. There may be no word in the Bible against it, no clear prohibition in the Discipline of your Yearly Meeting. But the person with a Christian touch may feel that it just doesn't quite belong.

(Continued on page 133)

Family Week

The Family Devotion on our cover was taken from a booklet of daily devotions prepared for use by families during Family Week, May 5-12, by Richard E. Lenz of the National Council of Churches.

Under the theme, "God is our Hope," many American and Canadian families will make a "self-evaluation" of their religious faith as they observe Family Week. A pamphlet on Family Week asks these questions, "What is your family's hope? How can this special week contribute to the fulfillment of your aspirations? Is God your Hope?"

Index

Beyond the Rules,	
by Harold V. Smuck	130
Editorial: Levels in Problem Solving	
by E. T. E.	131
Progress Report on the Sunday School,	
by Virgil E. Foster	132
The Historic Peace Testimony,	
by Elton Trueblood	134
Samuel L. Haworth, Memorial	135
Facing Our Problems: Staying for	
Church by R. Ernest Lamb	136
Friends in Unspoiled Pemba,	
by Levinus K. Painter	137
Correspondence: Capitalism,	
by Howard Kershner	137
Literature in Review	138
Poetry	138
Sunday School Lesson,	
by John C. Harvey	139
Friendly Life	140
Coming Events	140
Friendly Fellowship	142
Statistics	143
Local Meeting Directory	144

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Editorials . . .

Levels in Problem Solving

Most of our problems yield to immediate solution. The answers can be clear and specific. We face and answer such problems every day and forget them. They are almost as automatic as are our habit responses.

Similiar to them is another range of problems, only more complex in their nature. They "take a bit of figuring," but when the factors are all in, the answers are clear. Ordinary business transactions are of that kind. Such problems yield to a formula when all facts are seen. Yet the *ordinary* problem is never very far from being *extraordinary*. Take, for instance, a property transaction, to buy or not to buy, to sell or not to sell—these are, on the whole, in the realm of the tangible. Yet the intangible factors are sometimes of greater importance. The purpose for which property is to be used, and the attitude of those who own and use it are often the decisive consideration.

TO THE REALM OF SPIRIT

From these problems with a large material aspect we come to others that are non-material, spiritual in nature. Far from being commercial problems, they are almost wholly in the realm of spirit—in a "commerce" of minds. Such are those of integration of the races, peacemaking and other social problems. Both the problems and the answers lie largely in "how you think" about them. But even these are not changed by the simple act of changing our minds. Certain facts, though they are largely the facts of mental stuff, must be known. That is, we cannot simply "feel" our way to the answers—we must think!

As there are levels of problems there are levels of answers, with each level affecting the others.

The Level of Attitude. Try as we may to be open-minded, teachable, we often come to our more difficult problems with dark, lurking influences that trail us out of some experiences of the past. We have been conditioned by circumstances, by people of our own families, communities and cultures. We are always attended by "the shadows of our selves," our frustrations, ambitions, failures or successes.

Is there a Light, a Voice that speaks out of an eternal level of pure will—a Voice that is not wholly lost in the layer of self-interest which lies so deeply in all of us? Faith and experience asserts that there is. Here is the level of spirit, of attitude, basic to all problem solving. One must be quiet and submissive if he is to hear and to respond effectively.

The assembling of facts has little help if not undergirded by good spirit, for facts can be elected and marshalled for more than one point of view. Indeed, we are not capable of gathering facts until we truly *want* them. Only then are we prepared to think.

The Level of Fact Finding. Granted a basic good spirit, facts then become essential, for they are the

"stuff" of thinking. To repeat, we need more than *goodwill*, we need *good sense*, and only truth, facts can make sense out of a problem. At this point we try to see what the problem really is. To see the problem, all of it, is generally to be three-fourths of our way toward its solution.

But can we get all the way? Can we hope always to arrive at a solution in which our diverse views are dispelled by a concert of agreement? Not generally. Always there are the imponderables of spirit, the characteristics that make us separate personalities. We do not arrive at the positions we hold upon some formula of factors such as characterizes a commercial transaction. It is therefore impossible to have uniformity of belief, for instance, about one's rightful behavior in a conflict situation, even among Quakers whose prevailing interest has been and still is that of peacemaking.

It therefore becomes highly important not just to agree to disagree, but to examine and re-examine our testimonies, our responsibilities at the crossroads of international, interracial, and other social behavior. The answer to our diversities is not for us to stop thinking and discussing such problems, but to be sure that we return again and again not only to the levels of attitudes and facts, but also to a third one . . .

The Level of Action. We cannot wait to act until we make up our minds collectively on some agreed and united action. For thinking and working are interactive in their effect. In farming a boy has to begin plowing before he has learned how, and one who is in any kind of training must learn by some measure of trial and error. We must start with what we believe and by working at it we can be driven to better attitudes, better thinking, and back again to more effective action.

It is well, therefore, that the Society of Friends, despite our lack of agreement on many questions, should be working at the task of peacemaking in many fields—through missions, service and relief, through influencing legislation, and through writing and discussion. We should not forget the interaction not only of the three levels of spirit, thinking and acting, but also the interplay and mutual concerns of the fields in which we work. They also, all of them, must move from depth of worship, through the best thinking that we can give them and into the level of action and outreach. This movement of spirit is almost rhythmic and is a requirement for our full health.

FINDING OUR CORRECTIVE

For Friends, dispersed across a continent, it is not possible to face our problems as one body on all three levels. Yet in our several areas we can meet to worship, think, act, and then communicate our ideas as correctives in the rather wide services that are carried on under the name of Friends. There is no other alternative open to us except complete inaction in which we would aim only at being good people, but people are not good unless they are good-for-something.

E.T.E.

Progress Report on the Sunday School

By Virgil E. Foster

An article in *Life* magazine for February 11, 1957, entitled "Our Troubled Sunday Schools," and publicized on the cover by the words, "The most wasted hour of the week," has caused much comment among Christian Education leaders. Virgil E. Foster, editor of the *International Journal of Religious Education* and author of "How a Small Church can have Good Christian Education," writes below on the Sunday School scene today.

The Sunday morning church school hour has been labeled "the most wasted hour in the week" in an article by Wesley Shrader, of Yale Divinity School, in the February 11 issue of *Life* magazine. The author is not trying to damage Protestant Christian education by the negative picture he gives of Sunday schools. He tries, rather, to jolt local churches into taking drastic action toward improving their educational programs. A forthright facing of the situation will bring the acknowledgment that there is too much truth in the picture he presents to permit complacency; yet, severe as is his shock treatment, it is all to the good if it arouses churches to greater sincerity and thoroughness in their teaching ministry.

The picture of emptiness, idleness and waste which the article presents is not new. Christian education leaders, ministers, and alert lay leaders know that some of what goes on under the name of Christian education is terribly shoddy. They know that many teachers come to Sunday school poorly prepared, if at all; that many churches are content to use inferior materials; that many parents send their children and young people to Sunday school without sowing any significant seeds of respect or expectancy. The leaders have been calling these conditions to the attention of their churches for years. Furthermore, they have been following this up with far-reaching help in developing effective educational work.

The *Life* articles does a most inadequate job of reporting the tremendous strides that are being made toward correcting the conditions it describes. Many churches

have established Sunday schools which give an entirely different picture than the negative one given by Dr. Shrader.

For every story the article tells of children and young people giving negative testimony concerning the effort of the church school in their lives hundreds could be told of their peers in whose lives the church has been the doorway to a radiant life of faith.

In contrast with the stories of teachers who do a tragically superficial job of teaching, there are hundreds of thousands of teachers who take training for their work every year, who prepare carefully and well in advance, and whose teaching is warm with loving concern for the children or young people in their classes.

Over against the reports of poorly equipped churches are the thrilling stories of others which are spending large amounts of money to provide spacious, well-lighted and ventilated rooms for their church schools. Over half a billion dollars is spent on new church buildings each year and a significant portion of it is going into church school facilities.

There is truly a tragic amount of parent disinterest; but there is an increasing number of churches with parent education programs which are helping families to put Christian teaching and worship at the heart of their home life.

But rather than marshal arguments to refute the picture presented in *Life*, the greater wisdom calls for the churches to look at their own programs honestly to see whether they are doing the four things Dr. Shrader suggests as being essential.

Are they "strengthening their curriculum?" Are they using the curriculum materials prepared especially for them by their denominational leaders and are they using them as they are intended to be used?

Are they securing "trained professional leaders? If they cannot afford to secure a trained director of religious education, are they securing the help of professional persons to train and coach their teachers?

Are they "training lay leaders" by sending them to training confer-

ences, workshops, and laboratory training schools? Are they providing them with resource books and magazines for week in and week out study?

Are they "making the home a part of the Sunday School?" Or are they among the churches who have become easily discouraged and no longer try to get parent co-operation?

* * *

At the heart of Protestant Christianity lies the faith in the priesthood of all believers. There is the conviction that even though lacking somewhat in organization, skill, and polish, the most effective witness is that which arises out of a dedicated and redemptive fellowship of believers. There is confidence that whatever this fellowship lacks in method—and it need lack nothing in method—can quickly be outweighed by the warmth of a witness born out of first-hand encounter with God in Christ Jesus and in the scripture.

Dr. Shrader gives the impression in his article that much of the work of lay leaders in the Sunday schools is inferior. He should remember that lay people saw the need of the Sunday school before the clergy saw it, and got the movement under way in this country nearly a century and a half ago largely without the help of the clergy and without their blessing. It was lay leaders who carried the movement forward during those long decades when there was no professional Christian education leadership.

Of course, trained and skilled lay leaders are essential. And for the inspiration of those who have let the stream of progress pass them by, let it be known that this year is the hundred anniversary of the beginning of leadership education in the churches of America. During 1956 approximately 300,000 church school teachers and officers took training courses in order to acquire skill for their work. The last fifteen years have brought phenomenal growth in leadership education.

* * *

The *Life* article might well have pointed out that the last fifteen years have brought the most solid and extensive experimentation and development in church school curriculum in Christian history. It can be stated safely that more money and energy have been spent in developing curriculum materials during those years than in all previous years of the Sunday school movement.



Photo by Merton Scott

A Junior High class in a Friends Meeting

The curriculum field has been expanded to include parent education materials, teachers' magazines, and supplementary aids. Visual and project materials for pupils have been prepared. The publication of supplementary reading and resource books has expanded almost like an explosion. The preparation of audiovisual materials, guides and equipment probably has been the most rapidly expanding activity within the church during those fifteen years.

Curriculum materials are being re-examined and revised constantly in order that they may be kept in line with the best developing insights in the fields of theology, biblical scholarship, psychology, teaching method, and group procedures.

* * *

Recognizing that one hour on Sunday morning, even though used to fullest effectiveness, is not enough, churches have pressed for more time. Many of them have extended their church school sessions to one and a half hour, two hours, and even three hours on Sunday morning.

While churches are evaluating their Sunday schools, it is well to recognize that the Sunday school is not the only Christian education program. Vacation church schools are steadily increasing in number. They provide from one to four weeks of concentrated Christian education during the summer.

Weekday religious education on released time had its beginning nearly forty-five years ago, but has had an accelerated growth during recent years, in an effort to give boys and girls more religious education, and in the context of their week day life. This is not a substitute for the Sunday school, but a supplement to it. There is added advantage that weekday schools reach many children not receiving any other religious education.

One of the significant developments of the last fifteen years has been the expansion of the church's outdoor activities and the coming of a whole new approach to Christian nurture in the out-of-doors. These are no longer indoor programs moved outdoors. They are a distinctive kind of Christian education. In 1955, over 650,000 persons went to church camps and conferences.

One of the very important phases of Christian education is the young people's program. Yet the *Life* article might have said that the Sunday evening youth fellowship represents the second most wasted hour of the week. Many youth groups do waste their precious opportunities on Sunday evening. On the other hand, the phenomenal growth of the youth fellowship movement across the world would never have come through any desire to gather at the church for "horseplay" or to huddle around the radio and TV for shudder-and-

shiver mystery programs. In their youth fellowships, young people who used to be thought of as "the hope of the church tomorrow" are having a profound experience of being a vital part of the church today. To be sure, many youth groups have poor leadership and accomplish little. But the drive behind the Christian youth movement is a deep concern for the discovery of the meaning of life, and for the responsibilities of a Christian in the modern world. There is endless testimony to this effect from young people themselves.

Church school, youth fellowship, camp, vacation church school, weekday school,—wasted? They can be. They are in some places, sometimes. But they are also among the serious hopes for a Christian, peaceful world—when the people of individual churches take their Christian witness seriously and use the best materials and leadership training available. If Dr. Shrader's article contributes to that end it will perform a great service.

Beyond the Rules

(Continued from page 130)

Many times Paul the apostle fought the battle of Christian legalism. He insisted that observing the rules—a technical goodness—is not the right way. "Will you who began in the Spirit," he chided the Galatians, "now go back to rule keeping? How do you think God has wrought his miracles in your life—through rule keeping or through your faith in the gospel?"

Paul liked to speak of "Christ in you." It is an experience which will lead us to a far higher righteousness than any legal one. A contract with a business associate may bind us to certain obligations. But if that associate is a friend, our loyalty lifts us a world above the level of contractual obligations.

God has not made a "deal" which offers rewards for our carrying out certain obligations. Instead God has loved us. And if we respond we shall endeavor to live in the spirit of that love. And if we live "in the Spirit" we shall no longer worry about "what the law allows" a Christian to get by with. We shall be concerned rather with what love compels us to do. We shall find ourselves developing a Christian touch in living which is far more sensitive than rules and more glorious than legal righteousness.

Harold V. Smuck

The Historic Peace Testimony

By Elton Trueblood

In place of his regular *Plain Speech* column in this issue, Elton Trueblood has felt he should write further on the *Peace Testimony*, which he explored briefly in a column in our November 15, 1956 issue. *Correspondence on the Peace Testimony* has appeared in the issues of November 29, December 13 and December 27, 1956; January 10, February 7 and February 21, 1957. An article on "Religious Pacifism, A Realistic View," by Henry J. Cadbury, will appear in our next issue.

Last November I wrote for the column, "Plain Speech," a brief article on the Quaker Peace Testimony, in answer to a question which had been sent to *The American Friend*. The discussion which this aroused has been so voluminous and so varied that it is clear that the subject requires further consideration. Hundreds of thoughtful Friends are trying to see more light on a question of great importance, and this is very good. The discussion which we have had is something for which we can be grateful.

Since my original statement necessarily suffered from extreme brevity, a brevity entailed in the column pattern, many have asked whether a slightly more extended statement could be made. This I am very glad to try to provide, because all of us should share whatever modest insights we have. This is the only way in which we can proceed in a democratic religious society, such as Quakers profess to have. Because we do not have a hierarchy to speak for us, we must try to reach a sense of the meeting by speaking to one another and, above all, by *listening* to one another. Personally, I have profited by all of the letters that have been printed and by many more. Though I am clerk of one of the yearly meetings, I cannot speak for Friends, but it is my duty, as it is the duty of others, to speak to Friends and thus to share with my fellow seekers.

The subject under discussion is one to which I have tried to give careful thought for many years. While teaching at Haverford College more than twenty years ago,

I brought out for the Young Friends Movement "Studies in Quaker Pacifism," and later, while at Stanford University, wrote for the *Atlantic Monthly* an article, "The Quaker Way," which was published in that magazine in December, 1940. The latter is easily available and represents my best effort to achieve intellectual integrity in a situation in which a person is bound to be torn by competing tensions. In the article in the *Atlantic* I sought to outline what I still consider the classic Quaker position, to which I adhere. It is a position which makes possible a special call to a special group, without moral condemnation of the millions of Christ's followers who are sincerely led to adopt another way.

* * *

My chief purpose in the present article is to deal with some of the aspects of classic Quakerism in regard to the problems of peace and war. The first important thing to say about it is that it is *irenic*. A position is *irenic* when the holder of it shows great tenderness toward those who, with equal sincerity and equal Christian conviction, are led to adopt seemingly opposite positions. In short, if I reject active participation in the armed forces, as I have always done, I do not, by that act, denounce those who enter the armed forces, nor do I claim to know that their insight into the will of Christ is any less valid than mine. It is not part of my vocation to sit in judgment.

The second important thing to say about the classic Quaker position is that it is *humble* in its claims. We are loyal, we hope, to Christ's teaching, but we know very well that there are many points that are far from clear. If anyone professes to know what Christ would do about the draft or about the release of prisoners from concentration camp, he is going beyond the available evidence. The only absolute demand of the gospel is the demand that we be *loving*, but the gospel does not tell us, in detail, which one, of several competing ways, is the loving one. What, for example, is the loving act required of the Samaritan on

the Jericho Road if he comes upon the scene *while* the man is being beaten? The gospel does not tell us. As Robert Barclay suggested in dealing with another problem, the gospel gives us the major premise, but we are left with the task of developing the minor premise if there is to be a conclusion. On the whole we are glad that this is the case. If we had a religion which gave precise rules for every emergency it might have some advantages, but it would not have the advantages of the Christian gospel.

A third mark of the classic Quaker position is that it seeks to be *positive*. In this, I am well aware, we have not always succeeded, because it is sometimes easier to state a position negatively, but there is no doubt about the major tendency. Our purpose, we must remember, is not the avoidance of personal guilt, which is a self-centered purpose, but rather that of helping to make peace. Military armaments may, for a time, hold off war, as they have often done in the last twelve years, but only positive moral and spiritual forces can produce real peace. It is important to realize that absence of war does not mean peace. Today the world is in a situation which cannot be accurately denoted as either peace or war. Armies can buy time in holding off actual war, but real peace must be made in other ways. This is the ultimate justification of the Quaker emphasis on other than military enterprises, even in time of open warfare. Our position rests on fundamental convictions about the ways in which the world can be changed.

* * *

What we desire for mankind is *real peace*. Our goal is a world in which each family can sit under its own vine and figtree and none shall make them afraid. The beatitude is, "Blessed are the peace-makers." This is why we must never advocate policies which, in the light of all of the information we have, would make aggression and, therefore, war, practically certain. For though peace is something far more than the mere absence of war, open war certainly makes peace impossible. When we use our minds in this way we are, of course, engaging in reasoning on the basis of probabilities, but the human predicament is such that from this there is no escape. No finite person has the gift of infallibility.

It is a mistake, from the point of

view of classic Quakerism, to think that a Quaker must oppose the existence of all military defense in the state. Since most of the one hundred and seventy millions of our country are in no sense prepared for any alternative to military defense it would be a cruel thing to deprive the country of such defense. This is the position of Robert Barclay, whose *Apology* has come the nearest to achieving real authority of any Quaker work ever published. Barclay held that there was not the slightest inconsistency in urging his fellow Quakers, as a religious community, to separate themselves from the war effort and thus give themselves to active peacemaking, and, at the same time, recognizing that the state, as a state, requires a military force.

Barclay's position is wonderfully helpful to me and may be so for many others who are striving to be loyal to the Quaker tradition and, at the same time, to be intellectually honest. Some have been disturbed because they have thought that, in order to be Quakers, they had to wish that there were, in their country, no armed forces. This they cannot wish, with sincerity, because they have reason to believe that such a situation would invite aggression, particularly in western Europe. I faced this problem with great anguish when, in England just before the war, I knew and loved people who had escaped from Nazi concentration camps and asked myself whether I could honestly say I wished there were no British Army, with the consequence that these refugees would be vulnerable to new torture.

* * *

The enemy is *war* and the oppression which is even worse than war. We must concentrate on this enemy with all the power and all the thought and all the good will of which we are capable. It is inevitable that we may differ between ourselves on how this prime enemy is to be met, but it is hoped that we shall differ lovingly. If our devotion to peace is based on the conviction that love is the one absolute to which Christ has pointed us, it follows that we must be loving in the way in which we promote it. An unloving or bitter pacifist is a contradiction in terms. We do not have a stereotype to follow, but we have a loving Lord. Though our practical decisions are never easy, we are convinced that if we stay close to Him, we may learn more fully what we ought to do.

Creating a Climate of Peace

Below is an excerpt from an article entitled "Our Brethren Way to Peace," by Ralph Smeltzer, appearing in the Gospel Messenger, official organ of the Church of the Brethren, which together with Friends and Mennonites constitutes the group of Historic Peace Churches.

A lengthening plank in our Brethren peace platform is the development of *person-to-person understanding*. This peace plank manifests itself in hundreds and thousands of small bridges of friendship between "nationals" of different countries, especially between us and our so-called "enemies." War and militarism feed on fear, hate, ignorance and misunderstanding. War and militarism are starved out by personal contact, knowledge, goodwill, love and trust. Creating a climate of confidence cuts under those things which make for war.

This person-to-person peace program operates through:

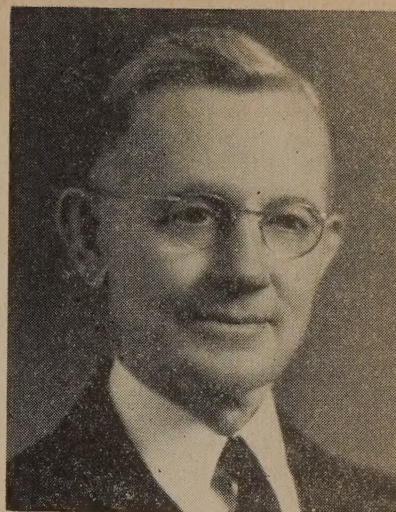
- the student exchange project (about 900 exchangees to date);
- the refugee resettlement project (about 5,000 refugees resettled);
- the Heifers for Relief project (about 7,600 sea-going cowboys);
- the international work camps (about 1,500 participants from 25 nations to date);
- the tours to Europe (about 60 travelers so far);
- Pastoral exchanges (three so far);
- Brethren Volunteer Service, alternative service and regular service workers (so far about 450 have worked in 20 countries);

Each of these persons who spends some time in another land makes friends, becomes an ambassador of good will, shares his ideas, exemplifies common human aspirations, betrays false images and fears, and acts as a diplomat of understanding.

Samuel L. Haworth

1868 - 1957

Samuel L. Haworth, beloved minister and Professor Emeritus of Biblical Literature and Religion of Guilford College, died at his home in Guilford College, North Carolina, at the age of eighty-nine on April 5, 1957. He retired from active teaching in 1941. For the past seven years he had been confined to his home, where his continued eager interest in people and ideas, and his gentle uncomplaining spirit were a source of inspiration.



Samuel Haworth was a native of New Market, Tennessee. After completing his undergraduate studies at Maryville College and the University of Chattanooga, he received his master's degree from Brown University. He began his pastoral work at the age of twenty-three at Hubbard, Iowa, where in 1901 he and Evelyn Martin were married. His work as a minister took him to Indianola, Iowa; Central City, Neb.; Maryville and Friendsville, Tenn.; Fall River, Mass.; Minneapolis, Minn.; and High Point, N. C. As head of the Department of Biblical Literature at Wilmington College for three years and for sixteen years Professor at Guilford College, he contributed to the training of many young men and women. For fourteen years he was clerk of North Carolina Yearly Meeting, and for over thirty years he was a representative to the Five Years Meeting of Friends. He served for eight years as a member of the Executive Committee of the Federal Council of Churches and in 1923 Samuel Haworth was appointed an Ambassador of Goodwill by the churches of America to the churches of Europe.

Samuel Haworth's only survivor is his wife, Evelyn Haworth, whose loving and devoted care has made his years of invalidism a period of deepening companionship and faith, freely shared with all who came to their home.

Funeral services at New Garden Friends Meetinghouse were in charge of Charles F. Thomas, pastor; Cecil Haworth, Clyde A. Milner, O. Herschel Folger and Seth Hinshaw. Burial was in New Garden Cemetery.

Facing Our Problems: Staying for Church

R. Ernest Lamb, now serving as acting secretary for the American Friends Board of Missions, writes below on a problem that is related to the article on Sunday Schools by Virgil Foster in this issue. As Sunday Schools improve, many Meetings find a crowded, busy Sunday School preceding a smaller, seemingly less important worship service. Ernest Lamb speaks in a practical way to this problem.

Problems can be faced in various ways. We can deplore them, ignore them or face them. The latter is the way we recommend. Let's look at one of them.

Staying to Church. Take the problem of "Staying for Church," one that is relatively common among Friends who announce their Sunday morning program in terms of Sunday School and Church. Too frequently we hear the announcement made during the closing exercises of Sunday School, "We hope everyone will stay for Church." Experience indicates that they don't.

Two or One? In order to solve it, we shall first seek realistically to discover how far our present policy contributes to the situation. In thinking of two services we unconsciously draw a dividing line between them, particularly if only one section is known as "Church." The Church at Study and The Church in Worship make a complete pattern for Sunday morning. Church begins when folks assemble, whether it be the study period or the worship period that comes first. People who only come for the first or second half, have been to church but only to half its appointed service.

Closing Exercises may have their merits. We like to discover how many were present, how much was contributed and who gets the banner for best attendance, but there is a real possibility that the drawbacks may outweigh the benefits. In the first place the term "closing exercises" is unfortunate, particularly if climaxed with the benediction. That suggests all too eloquently that something is over and an appropriate opportunity presented for going home. An extended interval between the Study and Worship sections is likewise detrimental to a unified program. Given such an opportunity, those who are going home will want to visit with those who are staying and when

the Meeting finally settles for worship, it is disconcerting to discover how many have disappeared.

The Child Problem of course enters in too. "Willie just won't sit still in church" or "Susie needs her nap" are not simply excuses. We know—we have seen Willie in action! Happy the Meeting that has a well appointed room for mothers with small children where she can listen in and enjoy the service without fear of her children disturbing the other worshippers. Even preferable may be a nursery department where little children can receive understanding attention, or a Junior Church program for those not yet old enough to appreciate the adult hour of worship.

A Mutual Concern. The Study Hour should serve to quicken an interest in the Hour of Worship. It should not seek to provide a complete program. Every Christ centered lesson should create or deepen the desire to spend a further hour in His Presence in worship.

The Pastor who thinks in terms of two services, only one of which is his, is equally at fault. If no reference is made in the Meeting for Worship to the fact that the Church School exists and an effort made to combine frequently and helpfully the lesson learned in study and the messages of the worship period, it need not be surprising if members of the Meeting think in terms of two services also.

Another undesirable result is evident when those who attend think in terms of belonging either to Sunday School or Church, support that section with their offerings but feel little or no obligation toward the part they do not participate in. Members of the Meeting who only attend Sunday School, are usually poor contributors to the United Budget of the Church.

The value of a unified Budget as well as a unified Service is being increasingly discovered. Training our children to give to the total program of the church is good Stewardship education. When this practice is followed it becomes relatively easy for the teacher to share with the children a vision of the vast outreach through Yearly Meeting and Five Years Meeting channels in which their pennies, nickles and dimes are designated to serve.

Essential Worship. For Friends, as for other Christian denominations, the gathering for worship must be central in the spiritual

life of the Church. It must become an essential, habitual experience in the life of every member and every family in the Meeting. Patriarchs, prophets and apostles were men who worshipped. The Church has advanced as she has knelt by her altars. She has deepened her faith and enriched her life through her hours of study. She has likewise discovered renewings of Grace and Power through the sacred joys of corporate worship.

R. Ernest Lamb

Pentecost June 9, 1957

A message from the seven Presidents of the World Council of Churches issued in greeting on Pentecost (Whitsunday), the Birthday of the Church, to the churches, is printed in part below.

We long for true international understanding and peace, but we cannot bring ourselves to pay the price. In the churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of His saving work. Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses.

We beseech you, brethren, so to wait upon God that we may be endowed with power from on high. We are often in such a hurry to do things for God that we forget God Himself and do not wait for the Spirit. "Not by might nor by power, but by my spirit" says the Lord of Hosts.

May the fellowship in Christ which we have in the World Council show the nations that there exists a People of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable man to carry out God's gracious plan for His children.

John Baillie
Sante Uberto Barbieri
George Cicestr
Otto Dibelius
Juhanon Mar Thoma
Michael
Henry Knox Sherrill

Friends in Unspoiled Pemba

Levinus Painter, who is now travelling and speaking among Friends on his recent experiences as a visitor to Kenya, had opportunity to visit Friends in several out-of-the-way places during his eight months abroad. Here he describes a visit to the island of Pemba which lies just off the coast of East Africa.

Pemba is the "Emerald Isle" in the Indian Ocean where every prospect pleases—and men pay no taxes. It is a part of the Sultanate of Zanzibar and the modern Sultan still holds office, by the benevolent good grace of the British Colonial Office. The two islands, Zanzibar and Pemba control the clove market of the world and an export tax on cloves provides the public revenue.

Zanzibar has several well appointed hotels and is a popular tourist spot, but Pemba, half an hour north by seven passenger shuttle plane, is unspoiled by tourist trade. One gets an excellent view of this enchanted tropical island with irregular low coastline before settling down at the air field just outside Chake Chake (His own) where the central Friends Mission is located.

Probably many Friends in America are not aware that British Friends have carried on a religious ministry on the island of Pemba for more than sixty years, the first Friends going to help in the final abolition of slavery. William Brian and John Brocklesby were waiting for me at the grass thatched air dispatcher's office near the runway. The coming of an American to the island is an unusual event. In fact the present staff seem to think that I might be the first American Friend to visit the Mission. However the little shuttle plane flying to Zanzibar and to Tanga on the mainland of Tanganyika makes the island much more easily reached than in earlier days.

Pemba's gently rolling landscape is covered with the rich deep green of clove and orange trees interspersed with tall graceful coconut palms. There are a few good roads, others not so good and a steady stream of cars and buses. Going out to Mtambile on Sunday morning we met a dozen well loaded buses in as many miles. Yet life goes on at unhurried pace, no electric lights, no public telephones, no ulcers!

Transportation for the last part of the journey to Manani outstation was by outrigger dugout canoe that shipped water with the greatest of ease under provocation of wind or wave. But at the end of the trip we were privileged to visit with Charles Feraj, Pemba representative at the recent Nairobi conference of African Friends held during the visit of the Chetsingshs. I visited the three mission stations and shared in services at two of them during the week end visit.

The presence of very few women in the congregations may be due to the fact that the island is 90% Moslem—Arab, Indian and African—in consequence women do not hold a very high position in Pemba society. Friends in Pemba owe much to the many sided labor of Harold Heath and wife who spent many years there in statesmanlike service. Pemba Friends are working on plans, with cooperation of local government, for a trade school to be erected on Mission property. Such an institution could be of real service to young men who cannot leave for study elsewhere. Those desiring secondary education now go to Zanzibar, but very few go.

A week end on Pemba is wonderfully gratifying. It is well to make sure that the one spare bed, with mosquito net, is available at the commodious Friends Center on the hill before arranging passage. It is only 8,000 miles from New York. Dorothy Brocklesby's gracious hospitality will welcome you, William Brian is an excellent batchelor cook and with proper persuading John Brocklesby can favor you with an hour of classical music either on the violin or on the only piano imported to the island.

Levinus K. Painter

The world grows closer together daily, yet somehow true communication seems more difficult than ever. Certainly we should welcome "the breakdown of old barriers of distance, language, culture and tradition." . . . for it may mean, in the end, a genuine understanding among the peoples of the world. But in this transitional period, our very mobility often appears to get in the way of real communication. Some vital element in all the flood of words and rush of machines seems to be lacking. Friends feel that this element is simple visitation among persons.

Ferner Nuhn, in
Visitation Among Friends

Correspondence

Capitalism

To the Editor:

In your issue of March 21, T. Canby Jones refers to "dog-eat-dog" ethics of free-enterprise capitalism . . .

To succeed in free enterprise one must produce what his fellows want and do it more cheaply or of better quality than anyone else is doing. In other words, he must serve them and he who serves most and best is most successful. The whole process is one of cooperation wherein each man, in order to do the best for himself, must do all he can for others. It is not "dog-eat-dog." It is dog-help-dog.

On the other hand, in a Socialist or Welfare State type of society, men get what they want by using the power of the state to dispossess others. Pressure groups are formed which succeed in getting vast subsidies for farmers, tariff protection, control of interest rates, banking, public works, utility enterprises, a bewildering variety of handouts in the form of subsidized housing, schools, social security, payments to veterans, old age pensions, and many others. All of these are legal means whereby some people get a portion of the wealth of others, not by rendering service to them as in the free market but through the coercive power of government. That is "dog-eat-dog."

Later in the piece Canby Jones says "no Quaker can in good conscience favor continued segregation in our schools." Does Canby Jones have the insight to determine what other Friends can or cannot do "in good conscience?" The writer has spent many weeks in the South in the past few years studying this matter and has found many Negroes as well as Whites who do not favor integration by force. If Negroes prefer segregation, as many do, would Canby Jones' good conscience lead him to force them to accept integration? Many Whites and Negroes believe that the slower method of voluntary integration is far wiser and more Christian than the application of police power to force integration.

Howard E. Kershner
New York City

Is your religion a burden which you carry or is it a force which carries you?

Donald Baillie

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Into Great Waters, by Norman J. Whitney; William Penn Lecture, 1957; Young Friends Movement of Philadelphia Yearly Meeting; 44 pages; 50c.

In the writing of this statement as the William Penn Lecture, Norman Whitney performs a service to the literature of Friends. First of all he speaks to the depth from which our present day problems arise and from which the answers must ultimately come. In this emphasis he is clear and convincing. As one might rightly expect in a Quaker lecture, he applies his spiritual insight to the problems of war and peace and to the many-sided revolution that characterizes our age.

He raises questions of the relationship of Friends to the ecumenical movement and to other faiths. In these considerations some of his views will not be those of Friends generally of the pastoral-evangelical persuasion. His indication that "the missionary movement" has been "a divisive influence in our Father's one world" is much too sweeping. Though many instances of divisiveness might be pointed out, much could also be said about the deeper unifying influence of Christian missions.

With the existing differences in points of view among Friends and the diverse types of Meetings, all of which are called "Quaker" by their adherents, it is well to hear

the best that any one group can say of its own position. In regard to the Meeting for Worship Norman Whitney expresses well the view held by those of the silent Meeting tradition. It could also be said that many if not most of the Friends Meetings of the pastoral tradition make considerable use of silence. It is therefore to be regretted that, quoting a midwestern Friend, he refers to Friends Meetings with "a new church building, a choir and a preacher . . . a mortgage" as not being able to "afford to have too many principles," which other kinds of Friends Meetings presumably have.

This frankness, however, is one kind of service to us because, in the views that mark the diversities of Friends, it is well to have them plainly stated so that, in all clarity we can see and correct our misunderstandings and make progress in the deepening of our spiritual life. It is not on Quaker diversities but from their common spiritual depths that Norman Whitney makes his main contribution.

Errol T. Elliott

* * *

Seeking to be Christian in Race Relations, by Benjamin E. Mays; Friendship Press; 84 pages; \$1.50.

This potent text book on race relations is a *must* for every professed Christian adult, the young and the college student. Basing his discourse on Scriptural belief as found in the New Testament, Dr. Mays writes that Christian faith affirms that the love of God and love of man are inseparable. To discriminate against one's fellow man because of race, and hence to perpetuate psychological damages to

both groups, is wholly out of favor with God, says Dr. Mays.

His thesis can be likened to a doctor and patient relationship. The author explains the reasons for, the results and the treatment of the disease "race prejudice." His diagnosis is followed by a prescribed way of Christian living, "right with man, right with God." Concerning race, the writer recognizes the difficulty Christians have in carrying out this concept to the fullest.

Dr. Mays gives credit to the great progress that has been made in eliminating racism. He mentions the curiosity other countries have about the true picture of race relations in the U.S. He makes it clear that science and Christianity are in agreement in rejecting racist theories.

The Church is challenged to rethink its own practices and to move ahead of secular and educational advances already made.

Elizabeth Rile Kelley

* * *

Zondervan Press is planning to issue "The Evangelical Commentary Series" in forty volumes, beginning with the commentary on Mark to be released this summer. Several Friends are assigned to write volumes in the series. Lowell E. Roberts of Friends University will do the exegesis and exposition on Obadiah, Jonah, Micah, Naham, Habakkuk and Zephaniah; Ora Lovell, Clerk of Ohio Yearly Meeting, the volume on Luke; Harold B. Kuhn of Asbury Theological Seminary the volume on Colossians and Philemon; and Charles S. Ball of William Penn College the volume on I and II Thessalonians.

FLAMING TULIPS

"Flaming Tulips" is their name,
Variety, "Bizarre":
Red and yellow blazes flame
From a deep blue star.
I found hidden loveliness
In cups of plain attire;
From outward primness, none would guess
Their inward lovely fire!
On looking in my garden book
To find their name, I see
That I am not the first to look
At them poetically.
Their name is fitting—just the frame
To picture what they are:
"Flaming Tulips" is their name,
Variety, "Bizarre".

Fleta Pierce Newlin

SPRING ERRAND

I must run down to the grocery store—
(Oh early and all morning,
I heard a calling, calling;
I answer a command!)
just a block or so from my back-door—
(enough to smell the growing
of baby buds and grasses
born early and unplanned)
to buy a loaf of bread before
(I lose—if I keep waiting—
the gifts of this bright morning
presented by Spring's hand)
I start another single chore
(and none shall know I journeyed
so far, so fleetly, sweetly
to an enchanted land).

Fleta Pierce Newlin

The Sunday School Lesson

Prepared by John C. Harvey

May 26

A Man of Peace in a World of Strife

Genesis 26

Abraham's call was to go; Isaac's call was to stay. He was tempted to go into Egypt when the famine came, but his call was to stay where he was. Some of us are willing to say, "I'll go where you want me to go;" but are not willing to say, "I'll stay where you want me to stay." For many moderns, being "on the go" is identified as "real living," while steady development of the home front is considered to be very boring.

Our fathers dug many excellent wells. Neglect and opposition have stopped or slowed the flow of living water from some of them. Think of the family altars that we might restore, the moral codes that we might re-think and re-strengthen, the evangelical warmth that we might recover, the personal disciplines that might bring us refreshment, and the Sabbath which we could exalt to its rightful place. And there are many other areas of life where we could profitably spend our energy in reopening wells that our fathers have dug, even if we have then to move on quickly and open up some new ones.

We note that the phrase "the God of Abraham" soon came to be "the God of Abraham and of Isaac and of Jacob." What a happy position Isaac was enjoying! He was right in the middle of three generations whose God was the Lord! How blest we are if we find ourselves in such a chain of inheritance—before us a father who blazed a trail of obedience and sacrifice, and after us a son who will bravely wrestle through the night until he obtains the blessing of God! Only a man who is thus inwardly fortified can be strong enough to be a man of peace in a world of strife.

We should not try to find specific rules for peacemaking from this account of Isaac that will apply to every situation of strife which we face today. But we can find general principles to guide us in the direction of peace in a world of strife. One requirement is that of unanimity of spirit. This attitude was clearly illustrated in Isaac's dealings with the herdsmen of Ger-

ar. Any little rascal can start a fight, but it takes a real man to stop one. Isaac was big enough to take an objective view of the entire situation and this enabled him to see a live alternative which the quarrelers could not see. He could see that two or three moves and the loss of a couple of wells was a justifiable price to pay for continuing peace. Some short-sighted persons are so afraid that somebody will gain an inch of advantage over them that they never realize the tremendous advantages of peace. Peace is worth a higher price than most people are willing to pay.

Isaac's peaceful ways paid off in the long run. Abimelech and his men came and asked to make a covenant of peace with Isaac and his descendants. Giving to others the right to "an altar, a tent, and a well" secured these rights in perpetuity for Isaac. As Roy L. Smith has said, "More causes triumph today because of patience and honor than because of threats and bravado. A go-getter age is apt to idealize the man of action, but he who can hold his tongue, forgive, and go the second mile has an advantage no aggressor has ever known."

Questions: Isaac could move on and dig a well in a new place. What can you do when there is no new place available? Is it true that Americans live too much in the present, with too little respect for the past and too little concern for the future?

June 2

The Roots of Hatred

Genesis 25:27-34; 27 and 28

Modern psychology and ancient Scripture agree at many points, and one of the main ones is that a man's present life and behavior are deeply rooted in his childhood experiences. It was certainly true with Jacob and Esau. They grew up in a divided household, each receiving only half of the parental love which they needed. The half-love which they did receive was a twisted kind of love. Isaac loved Esau, but his love was weak and over-sentimental and was easily influenced by some choice piece of wild game. Rebekah loved Jacob, but her love was too cunning to qualify as mother-love. Probably Jacob never felt that he could really count on anyone's full trust and affection. The roots of hatred and mistrust were to be found in the di-

vided household in which the boys grew up.

Isaac was an old man when the twins were born. One wonders if he was too far removed from the feelings of the boys to sense what was happening through the years. Did Isaac lose his keen edge of spiritual understanding as old age came on, so that tidbits of wild game which Esau provided pleased him more than the wonderful mental and spiritual fellowship that he could have had with Jacob? And where did Rebekah lose touch with Esau? Why could she not laugh with him?

We need not blame any one of the four persons in this family any more than the others. There is not too much value in getting an answer to the question, "Who is to blame?" anyway. Like most families, one thing led to another. Their hatreds were not fullblown at first. The selfishness which appeared in each of their lives took on different forms, but it was there. Genuine love could not develop to its attractive maturity. How is it in our homes?

There is very little evidence that Esau was a wicked son. There is a lot of evidence that he let bodily appetites crowd out any tendency he may have toward spiritual awareness. When it came to the things of the spirit, he just was not there, for his life was bound by chains of fleshly appetites. Matters of life and death could wait for him until he got done satisfying his immediate and tangible desires. The trouble was that he waited too long. When he finally "came to himself" it was too late.

Hatred has roots which are often very hard to eradicate. They may be impossible to destroy in a given situation if we wait too long. The damage may already have been done. But there is forgiveness, and there is a future to think about. "Let not the sun go down upon your wrath." There will never be a better time than now to get rid of the roots of hatred in our lives. And roots of love must take the place of roots of hatred, for our lives will not remain a vacuum very long.

Questions: What really caused the division in Isaac's family? Is hatred more than "mis-directed love energy?" Is there a way, in the long run, of overcoming unconscious feelings of fear, resentment and hate?

Lesson based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Mildred E. White, Education Secretary for the American Friends Board of Missions, left April 24 for a three week visit to Jamaica. She will attend a portion of Jamaica Yearly Meeting and then visit Friends on that island, gathering material and photographs for a new Mission Board booklet on Jamaica. An article on her trip will appear shortly in *The American Friend*.

* * *

A Good Friday Pilgrimage was sponsored again this year by the Young Friends Movement of Philadelphia Yearly Meeting. Starting at Haverford in the morning, a group of young Friends travelled to five other meetings, stopping to read a portion of the Passion Story at each meetinghouse. An Easter weekend retreat at Downingtown followed the pilgrimage.

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Indianola Monthly Meeting (Iowa) is looking forward to the finishing of its church building this summer. The basement has been completed and in use for some time, and it was expected that work on the structure would begin May 1. Much labor on the construction will come from Indianola Friends and others interested, and other Friends Meetings may contribute to the \$20,000 needed to complete the structure. J. Paul Hadley is pastor of the Meeting.

* * *

Special meetings during the pre-Easter season have been held by Dublin Friends Meeting in Indiana, with Russell E. Rees of the Friends Central Offices as guest speaker; at Oak Grove Meeting in Iowa, with Orlando Dick of the Des Moines Meeting as visiting minister; at Capay Rancho in California, with Keith Ward as speaker; at Dayton, Ohio, with Lowell Roberts of Friends University as guest speaker.

* * *

Fellowship House in Philadelphia, a pioneering brotherhood center founded twenty-five years ago by a Quaker, Marjorie Penney, moved recently from its original headquarters to a larger modern home on Girard Avenue. A center for some 40 projects designed to foster brotherhood, with a "singing city" program and a 125 acres farm near Pottstown, Fellowship House has inspired some 14 other communities to launch similar projects.

* * *

New York Yearly Meeting will be held again at Silver Bay on Lake George in New York, from July 26 to August 2. Visiting Friends and speakers will include Cornelius Kruse of Wesleyan Uni-

versity; Kenneth and Elise Boulding of Ann Arbor, Michigan; and Levinus Painter, recently returned from a trip to Africa, the Near East and Europe. A program for all age groups is planned. Elizabeth Hazard is Clerk of the Yearly Meeting; Rosaline Williams, Clerk of Young Friends; Wendy Grafflin, Clerk of the High School Section.

* * *

Guilford College is beginning a new development program looking to the celebration on June 2-4, 1962, of a century and a quarter of continuous educational service. In addition to the raising of a fund for a million and a quarter, these plans include the completion of a new Auditorium-Chapel-Religious Education-Music Building, along with the remodelling of the second floor of Duke Memorial Hall for classrooms and faculty offices and the improvement and development of the campus, which includes the relocation and building of athletic and recreation areas.

* * *

May 12 has been set as the day of dedicating the new addition to the Durham, Maine, Friends Meetinghouse. The expansion program enlarges the vestry, adds a modern kitchen, provides an additional classroom and modern restrooms. An oil furnace replaces the wood burning stoves. Plans for the dedication service include morning worship, dinner served at noon by the United Society of Friends Women, a program by the Sunday School and a service of dedication with ex-pastors Milton Hadley, now Field Secretary for New England Yearly Meeting, and James Coney, pastor of

Smith Neck Friends Meeting, taking part. Glenn L. McKee is minister of the Durham Meeting.

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An English physician and nurse, Dr. Peter Ford Green and his wife, Hope Green, sailed April 13 with their two sons from England to Kenya, where they will serve at the Friends Hospital in the Friends Africa Mission. Peter Green will first relieve Wilbur Beeson at the Hospital. The Beesons are leaving in July for a year's furlough in the United States. The Green family served for three years at St. Luke's Hospital in Hebron, Jordan, leaving there in October, 1956, when this mission hospital was forced to close. Peter Green is a Friend; Hope Green is the daughter of an Anglican clergyman.

* * *

Stewart Meacham has been appointed Director of the Labor-International Affairs program of the American Friends Service Committee. His job will be that of assisting American labor unions in building a strong international affairs education program within their organizations. Stewart Meacham has had many years of experience with labor unions and with the U. S. Department of Labor; he also has an extensive knowledge of international relations, much of it obtained in assignments overseas for the Methodist Board of Missions and the United States Department of Labor. Most recently he has served as Associate Director for the Committee on World Literacy and Christian Literature.

* * *

The Spring Meeting of the Friends Historical Association will be held on May 18 at the Exeter Meeting in Berks County, Pennsylvania. Exeter Meeting was built around 1758 and after an active history closed in 1899. Fifty years later it reopened for worship and became a monthly meeting again in 1955. Members of the Meeting will speak on "The families who made Exeter famous" and "How Friends in the neighborhood reopened old Exeter." Nearby points of interest which Friends may visit include Pottsgrove, home of John Potts and headquarters for George Washington; and the Daniel Boone Homestead.

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The April Pendle Hill *Bulletin* is a special issue of sixteen pages which continues Pendle Hill's new approach to publishing, by offering not only more of the work done by residents but including too writing the editors consider closely related to the Pendle Hill Idea. The lead article is by George Orwell and

Coming Events

MAY 4, 5—Annual Meeting, Associated Executive Committee of Friends on Indian Affairs; Montclair, N. J.

MAY 18-19—Executive Council and Area Meeting, Friends Committee on National Legislation; Chicago.

JUNE 18-23—New England Yearly Meeting; Lasell Junior College, Auburndale, Mass.

JUNE 21-25—Nebraska Yearly Meeting; Central City, Nebraska.

JUNE 21-25—Canada Yearly Meeting; Pickering College, Newmarket, Ont.

JUNE 24-30—California Yearly Meeting; Whittier, California.

JUNE 26-JULY 3—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

covers pamphleteering in the sixteenth and seventeenth centuries, with Orwell defining rather strictly "What is a Pamphlet?" Other items are a short story by Takao Akiyama, an essay on the Resurrection by George Theuer and a write-up on the Midwinter Institute by Florence Sanville. Bulletins are sent free upon request. The new 1957-1958 catalog issue is also available from Pendle Hill, Wallingford, Pennsylvania.

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Delbert and Julia Reynolds have resigned from the Friends Ramallah Mission at Ramallah, Jordan, after a very acceptable five years term of service in charge of the Friends Boys School, Ramallah. They went to the field in 1951 and returned on furlough in the summer of 1956. Their two children, Paul and Ellen, were born in Jerusalem. They have been very active in deputation work for the Mission Board throughout their furlough year. They have made speaking tours in New England, New York, North Carolina and Baltimore Yearly Meetings and have accepted many invitations to speak in Meetings of Western, Indiana and Wilmington Yearly Meetings. They are now living at Momence, Illinois. Their resignation was received with very great regret by the American Friends Board of Missions.

* * *

An exhibition of work by Quaker artists in America was on view in the Community Art Gallery of Friends Neighborhood Guild in Philadelphia from March 17 to April 7. Letters of invitation to all Friends Meetings in the United States resulted in the arrival of over 180 works of art—pictures, sculpture or craft work—from Friends in many areas. "The Peaceable Kingdom" by the early Quaker artist Edward Hicks was on view as well as work by the well-known contemporary Quaker artists Fritz Eichenberg and Sylvia Shaw Judson. An art exhibit is now a traditional part of London Yearly Meeting of Friends, and with this first American Quaker exhibit, the long-standing Quaker mistrust of art may be completely a thing of the past.

* * *

Friends who have been appointed by the American Friends Service Committee to places of service recently include: James and Dorothy Bristol as Co-secretaries of the Delhi International Center for two years beginning September 1957; Rolland and Janet Henderson to serve in the Workcamp Program in Japan for two years beginning June 15, 1957; Harold Snyder for a short-term assignment to explore and organize the projected European Conference of Parliamentarians the summer of 1957; Wilbert Braxton to the National High School Pro-

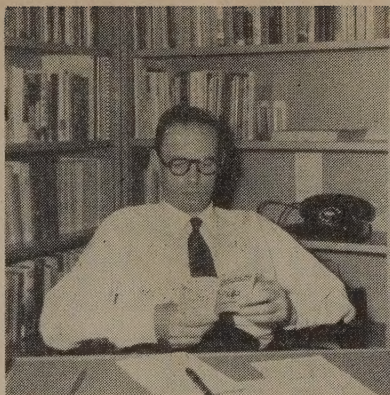


Photo by Joyce Jarvis

Eric Tucker, Secretary of the Peace Committee of London Yearly Meeting, stopped for five days in Richmond, Indiana, recently during his four week visit in America, and had a little time at the Friends Central Offices to catch up on his paper work and reading. In this country to establish closer contact with the work of American Friends in the fields of peace making and international relations, Eric Tucker visited the U.N. work in New York, the Friends Committee on National Legislation in Washington, the A.F.S.C. in Philadelphia and the Five Years Meeting offices in Richmond, as well as in several Friends Meetings. He is also the Quaker representative on the committee of the Historic Peace Churches in Europe and while here visited Brethren and Mennonite headquarters.

gram; Norman Whitney to serve as Consultant in the Peace Education Program. Verlin and Sarah Pemberton of West Branch, Iowa, have just returned from five months service as leaders of the San Pedro Project in El Salvador.

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The active program of speakers brought to Minneapolis by the Minneapolis Friends Meeting includes Jerome Davis, lecturer and author, on May 5, and Guy Solt of the Philadelphia office of the American Friends Service Committee on May 9. During the coming year, scheduled meetings include the semi-annual meeting of the Friends World Committee, to which Clarence Pickett will speak, held October 12-13; Iowa Yearly Meeting day on November 3 with Orval H. Cox, superintendent, as speaker; the Annual Quaker Lecture to be given on February 9, 1958, by Russell E. Rees; William Penn College Sunday on March 9 with Charles S. Ball, President, as guest speaker; a spiritual life retreat April 4-6, 1958, with Douglas Steere as leader; the Scattergood Friends School Sunday on May 25, 1958, with Leanore Goodenow as speaker. Richard Newby is minister of the Minneapolis Meeting.

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Baltimore Yearly Meeting (Homewood) and Baltimore Yearly Meeting

(Stony Run) will meet this year at Western Maryland College, Westminster, Maryland, August 6-11. The opening session will be a joint session at which D. Elton Trueblood will give the Carey Memorial Lecture. Ernest Lamb will speak on the Five Years Meeting, the Joint Peace Committee in conjunction with the Friends Committee on National Legislation will present a program; Bernard Clausen will speak to a joint session on "Learning to Teach vs. Teaching to Learn;" O. Herschel Folger will bring a devotional message to Homewood Yearly Meeting on Friday evening while Stony Run Yearly Meeting has a panel discussion of the Peace Testimony. Hymn Sings for the total group and programs for children and youth in the mornings will be planned. D. Aldean Pitts, minister at Plainfield, Indiana, will present mid-day meditations each day.

* * *

The activities of the new Friends community center at Ofafa, Nairobi (Kenya, East Africa), which was opened a year ago, are many and varied. The city council uses the premises as a day nursery for forty children; there is a wolf cub pack and a scout troop and a sewing group for older girls. The women's group meets daily for sewing, knitting, embroidery, sisal work and cooking; and the men are able to join literacy and shorthand classes, a radio club and carpentry group. There is a lending library and reading room; weekly social evenings; a fortnightly movie and occasional concerts. The Center is used by Nairobi Monthly Meeting of Friends; the Ofafa "village meeting" of Friends holds prayer meetings two evening a week and on Sunday mornings. A Sunday School of more than eighty children is organized and run by a Salvationist and a Friend and a service in Swahili is held on Sunday evenings. The Ofafa center is a joint project of British and African Friends. It is in the center of an African section in the crowded and growing city of Nairobi.

* * *

A more extensive program for the training of religious leaders, especially for the Society of Friends, is being developed at Guilford College. This includes the appointment of College Representatives in each Monthly Meeting of the North Carolina Yearly Meeting. Regular meetings at the College will keep these friends aware of the opportunities at their College and they can serve as valuable links between the College and local needs and interests that should be fulfilled. Workshops and conferences are anticipated whereby the Yearly Meeting and the College together may assist Friends now serving the Monthly Meetings. A wider program is

planned whereby a student may receive both the A.B. and an A.M. in Religion after five years at the College. J. Floyd Moore, who has been on leave of absence from Guilford for advanced study at Boston University, will return next fall as Associate Professor of Religion to assist in this new program. E. Daryl Kent and F. R. Crownfield are the other members of the Religion Department. Charles C. Hendricks, as Director of Yearly Meeting Relations, has already instituted an active program of visitation of Friends Meetings by foreign students, student special interest groups and deputation teams.

* * *

A long felt need for more and better Sunday School materials in East Africa Yearly Meeting has been met in part with the publication in the vernacular (Luragoli) of the First Year Primary Lessons, Friends graded series, prepared by Olaf Hanson. The translation was authorized by the Sunday School Committee of East Africa Yearly Meeting; the printing was financed by the Yearly Meeting. The committee commissioned Beatrice Kimball, assisted by Benjamin Wagesa, instructor at the Friends Bible Training School, to do the translating and to edit to meet the needs of East Africa Sunday Schools. The lesson books came from the press in time for use beginning in January 1957. Two conferences were held late in December, one at Kaimosi and one at Lugulu, where Sunday School teachers were instructed in the use of the new lesson materials. Over 200 teachers attended the two conferences. The new lesson materials will be used in all of the fifteen Sunday Schools conducted by students of the Bible Training School in the Kaimosi area each week during the school year. This extension work is a part of the regular training program.

Friendly Fellowship

OSKALOOSA, IOWA—The spring conference of the Friends Women's Missionary Union for Iowa Yearly Meeting was held April 9 at William Penn College with more than 250 representatives from the 49 societies in Iowa attending.

The guest speaker, Edith Ratcliff, a missionary nurse on furlough from the Friends Africa Mission in Kenya, told of the great need for personnel and of the willingness of natives to erect buildings if American workers were sent to them. She spoke effectively on the text, "Go ye," which was the theme of the conference.

Frances Norman, president of the women's organization, had charge of the day's program and gave a report of her attendance at the Five Years Meeting mission board meetings in April.



Photo by Fred Reeve

Presiding Clerk of what is possibly the newest Friends Meeting is Erasto Ley, Clerk of the first Monthly Meeting in Masailand. An African Friend, Isaka Kiribwa, first went to Masailand in 1952, and mission work there has been done as a project of East Africa Yearly Meeting. The first Monthly Meeting was set up recently with 59 members.

Erasto Ley, a man of intelligence and vision, is a potato farmer. His looped ears are typical of those seen in Nairobi and many parts of Kenya. When the custom of stretching the ear lobes by metal discs is discarded, the long lobes are looped back over the ear for convenience.

Errol Elliott visited Masailand on his visit to Kenya in 1953, and met Erasto Ley at that time. His visit is described in this journal for November 19 and December 3, 1953.

Departmental work reports were given for the year as follows: Bertha Van Zuuk, literature; Gertrude Keen, stewardship; Iola Cadwallader, peace and social concerns; Leah Cook, Christian service. Howard Kershner, president of the Christian Freedom Foundation, spoke on "The Moral Basis of Society."

Officers named for the coming year include: Mildred Mendenhall of Fairfield, president; Helen Knight of Glidden, vice president; Marjorie McCracken of Fairfield, secretary; Edith Ver Steegh of Oskaloosa, treasurer. An offering of \$300 was raised at the meeting, the remainder after expenses for the conference were taken out given to Edith Ratcliff as a love offering to be used for purchasing equipment for her work in Africa.

Maxine Ball

In the Larger Circle

The Moravian Church, which was founded sixty years before the Reformation is celebrating its 500th anniversary this year. Founded in Bohemia in 1457 by followers of the martyred John Hus, the Moravian Church has endured severe persecution but survives today in Europe, America and 13 mission fields. The four principles of the early Moravians were: the Bible as the only

source of doctrine; worship on the model of the apostolic church; the Lord's Supper to be received in faith and defined in the language of the scriptures; and godly living as an evidence of saving faith. Music has always been an important part of the church, and the world-famous Bach choir of Bethlehem, Pennsylvania, had its beginning in the Moravian Central Church there.

* * *

American mission workers evacuated from Egypt during the Suez conflict are "trickling back" to that country despite U. S. State Department reluctance to issue permits, a National Council of Churches spokesman said recently. Those who have been permitted to go back are mostly medical missionaries and technicians. Under normal conditions several hundred Americans live and work in mission schools and hospitals in Egypt. During the conflict no American church properties were damaged and there was no loss of life.

Faith and Order

Paul S. Minear of Yale Divinity School, secretary for program study for the Faith and Order conference at Oberlin to be held September 3-10, has announced that three hundred groups across America are engaged in "ecumenical conversations," in preparation for the conference.

The work of the conference will be guided by the four principles which the Faith and Order group has adopted: (1) Its main work is to draw the churches out of isolation into conference. No church will be asked to be disloyal to its convictions or to compromise them, but to explain them to others while seeking to understand their point of view.

(2) Its conferences are to be conferences of delegates officially appointed by the churches to represent them.

(3) The invitation to take part in these conferences is addressed to all Christian churches "which accept our Lord Jesus Christ as God and Saviour."

(4) The work of the movement is not to formulate schemes or to tell the churches what they ought to do, but to act as the servant of the churches in the preparatory work of clearing away misunderstandings, discussing obstacles to unity, and issuing reports to be submitted to the churches for their consideration.

The theme of the Oberlin Conference is "The Nature of the Unity We Seek." Its sponsors are the World Council of Churches, National Council of Churches and World Council of Churches. Representatives of the Five Years Meeting of Friends who will attend are Alexander C. Purdy of Hartford, Conn.; T. Canby Jones of Wilmington, Ohio; and Richard P. Newby of Minneapolis, Minn.

"Alternatives To Violence"

Friends of college-age are invited to the A.F.S.C. College Institute of International Relations, June 1-9, at Camp Fern Brook, near Pottstown, Pennsylvania. The theme is "A Search for Alternatives to Violence."

Faculty and resource persons include William J. L. Wallace, President of West Virginia State College; Grigor McClelland, English businessman, Friend, and visitor to Communist China; Amiya Chakravarty, Professor, Boston University, associate of Gandhi and Tagore; George Houser, Executive Director, American Committee on Africa; Sanford Z. Persons, Director, Central Atlantic Region, United World Federalists; Jean Fairfax, former A.F.S.C. College Secretary in Cambridge, Mass., recently returned from eight months' visit to sixteen countries in Africa; Lyle Tatum, A.F.S.C. Regional Executive Secretary; Wilson A. Head, Director of Education for Psychiatric Social Work, Juvenile Diagnostic Center, Columbus, Ohio.

Robert M. Morgan, Pittsburgh Friend and Head, Bureau of Measurement and Guidance, Carnegie Institute of Technology, is the Dean of the Institute, Ray Arvio, A.F.S.C. Middle Atlantic College Secretary, is Director, and Ralph Cooper, A.F.S.C. Ohio-Michigan College Secretary, is Associate Director. Phyllis Head is dietitian.

The cost for program, meals and room for the Institute is \$30.00 (\$20.00 for international students). To reserve a place, registration fee of \$5.00 (which applies toward total cost), should be sent as early as possible to Elsa Bailey, 20 South 12th St., Phila. 7, Pa. Financial assistance is available.

BIRTH

SETTERLUND—To Howard and Gloria Setterlund, a son, Eric Thor, on March 23, at Clintondale, New York.

DEATHS

HARRISON—Harry Harrison, on February 20, at St. Petersburg, Florida, aged seventy-nine. Born in Sheffield, England, he came at an early age with his parents to Worcester, Massachusetts. He married Agnes L. Wheeler in 1901 and about that time joined the Friends Meeting in Worcester on Oxford Street. Later he was active in forming the Pleasant Street Friends Meeting in Worcester. He was a trustee and director of many projects; one-time member of Moses Brown School Committee; former Chairman of Oak Grove School Committee; a contributor to Friends concerns on three continents. In the field of insurance, his name for many years was in the forefront of the vast expansion and development of the mutual-cooperative movement. He was a strong supporter of the temperance cause all his life. His main concern was the welfare of the unprogrammed Friends Meeting, in which he frequently shared in the vocal ministry. His

joy in the discovery and rediscovery of the ever present Christ spirit shone through several of his poems, some of which have been collected and printed. Surviving are his widow, Agnes W. Harrison; a son, H. Lincoln Harrison; and five grandchildren. At his funeral service, Oliver M. Frazer, George Selleck, James Coney and Milton Hadley shared in the tributes.

MAXWELL—Charles Erich Maxwell, on March 25, in a Des Moines, Iowa, hospital, aged sixty-seven. The only son of Josiah and Louisa Knudson Maxwell, he was born near Earlham, Iowa, on June 1, 1889. He was a birthright member of the Earlham Friends Meeting and except for his years spent at Oskaloosa, Iowa, his membership remained there. He was educated at Penn Academy, Penn College and Iowa State College. He was united in marriage to Mildred Haworth of Star, Idaho, in 1919. Charles Maxwell served as Clerk of the Monthly Meeting and teacher of the Men's Bible Class for many years at Earlham. He was especially interested in the Quaker Men movement and attended both national conferences. In 1922 he was elected to the Board of Trustees of William Penn College and he has served continuously since that time. He also had an active interest in community affairs, in farming, and in helping boys and young men to find useful places in life. Surviving are his wife, Mildred Maxwell; his only sister, Elizabeth Maxwell of Earlham; a son, Bob Maxwell of Earlham; two daughters, Helen Millett of West Branch, Iowa, and Louise Beede of Richmond, Indiana; and seven grandchildren. Funeral services were held at Earlham with L. Willard Reynolds officiating, and Arthur Hadley, Wendell Farr and George Lewis assisting. Burial was in the Earlham Cemetery.

MILLER—Florine Miller of Chestnut Hill Meeting, Philadelphia, on April 1. She was a highly esteemed member of her Meeting and served for several years

on the Committee of Overseers. Her work with the American Friends Service Committee in behalf of the sufferings of refugees was perhaps her major concern during the last two decades of her life. She began her volunteer work with the A.F.S.C. Refugee Division soon after its establishment in 1938. From 1949 to 1956 she was in direct contact with Friends Meetings all over the country handling sponsorships for displaced persons. She was also interested and active in the fields of race relations and civil liberties. Her husband, Alphonse B. Miller, is a member of the national staff of the American Friends Service Committee.

WAY — Mary E. Way, of Fishtown, Pennsylvania, on March 16. She was born June 11, 1869 in Fishtown, a daughter of Samuel and Jane Wilson Way. She was a birthright member of the Orthodox Friends Meeting, (Baltimore Yearly Meeting), and for many years was an active member of the W.C.T.U. She attended Westtown School. She was preceded in death by two brothers and one sister. Funeral services were held with Marlin Dawson officiating. Burial was in Fishtown, Pennsylvania.

WANTED:

Financial Secretary to share general office work, beginning June. Interest and aptitude more essential than training. Inquire: Friends Meeting of Washington, 2111 Florida Avenue, N. W., Washington 8, D.C.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m., Vesper Worship 7:30 p.m., Minister, George E. Jenkins, Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor, Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way, Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6863.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.). Take bus to 108th and Western; Phone CEdarecrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarecrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting; 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rinsard, Pastors, Phone 5634.

Columbus, Ohio—Highland Avenue Meeting, One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30, Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 1P a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m., 2920 30th Street South Entrance, Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Apolline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue, First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), Two-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship, O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina, Friends Meeting, 800 Quaker Lane, P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard, 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2465.

Indianapolis, Indiana—Second Friends of West Indianapolis, Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union, Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth, Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70710.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets, Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor, Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor, Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m., Bible Study at 12, James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday, Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School, 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th place, Gerald W. Dillon, Minister, Phone ELmont 4-3107.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MElrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone FLanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson, Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister, Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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